Sifu Lee did not actually draw, is all AI generated haha.

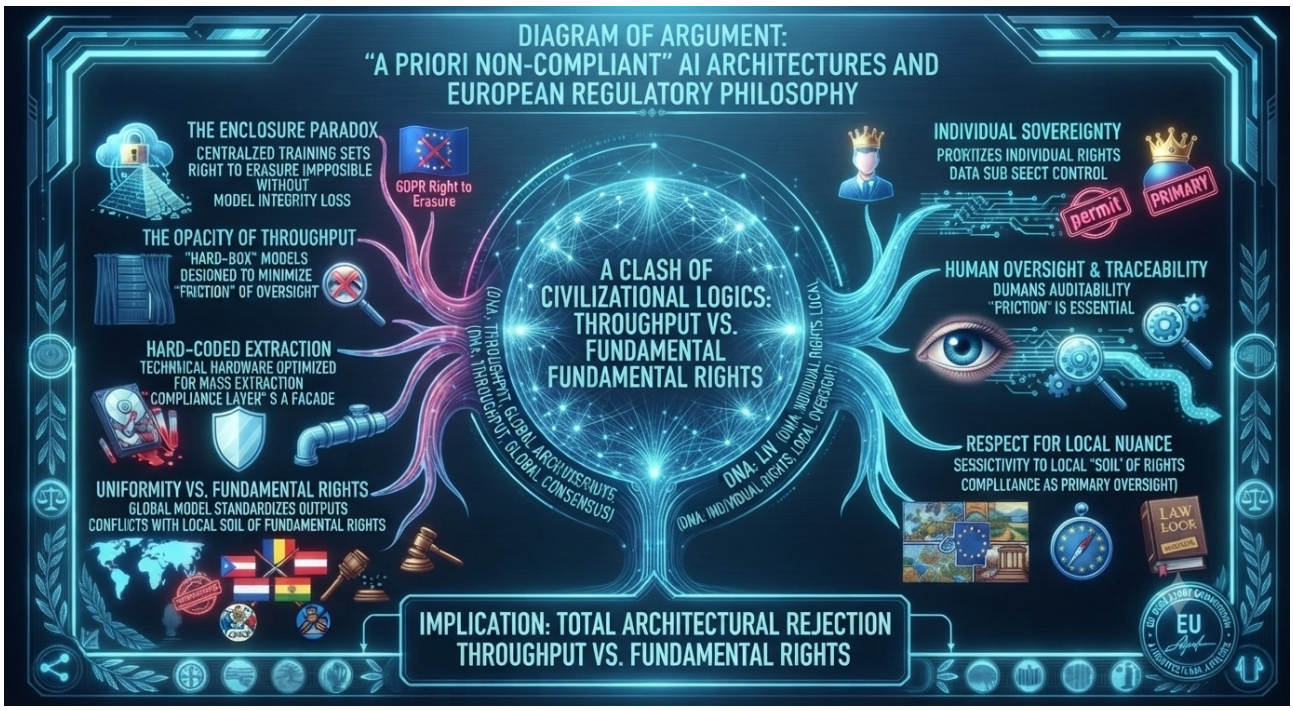


DIAGRAM OF ARGUMENT:
"A PRIORI NON-COMPLIANT" AI ARCHITECTURES AND EUROPEAN REGULATORY PHILOSOPHY
THE ENCLOSURE PARADOX
CENTRALZED TRAINING SETS RIGHT TO ERASURE IMPPOSIBLE WITHOUT MODEL INTEGRITY LOSS
GDPR Right to Erasure
THE OPACITY OF THROUGHPUT
"HARD-BOX" MODELS DESIGNED TO MINIMIZE "FRICTION" OF OVERSIGHT
HARD-CODED EXTRACTION
TECHNICAL HARDWARE OPTIMIZED FOR MASS EXTRACTION COMPLIANCE LAYER" S A FACADE
UNIFORMITY VS. FUNDAMENTAL RIGHTS
GLOBAL MODEL STANDARDIZES OUTPUTS CONFLICTS WITH LOCAL SOIL OF FUNDAMENTAL RIGHTS
A CLASH OF CIVILIZATIONAL LOGICS: THROUGHPUT VS. FUNDAMENTAL FUNDAMENTAL RIGHTS
(DNA: THROUGHPUT, GLOBAL ARCHITERNUTS, (DNA: THROUGHPUT, GLOBAL CONSENSUS)
DNA: LIV (DNA: INDIVIDUAL RIGHTS, LOCAL OVERSIGHT)
(DNA: INDIVIDUAL RIGHTS, LOCAL
INDIVIDUAL SOVEREIGNTY
PRORITZES INDIVIDUAL RIGHTS DATA SUB SEECT CONTROL
permit
PRIMARY
HUMAN OVERSIGHT & TRACEABILITY
DUMANS AUDITABILITY "FRICTION" IS ESSENTIAL
RESPECT FOR LOCAL NUANCE
SESSICTIVITY TO LOCAL "SOIL" OF RIGHTS COMPLLIANCE AS PRIMARY OVERSIGHT)
LAW LOOK
EU
IMPLICATION: TOTAL ARCHITECTURAL REJECTION THROUGHPUT VS. FUNDAMENTAL RIGHTS

game
triumph
gamph

CELTICS
Miskwaadkeadesiing (Turtle Island) Naaknigewin (Rules) - Bawaating (Sault Ste. Marie / Shawmut)
SHAWMUT CELTICS - INDIGENOUS PERSPECTIVE
Anishinaabe (Algonquin) Ogichidaag (Warriors)

Beyond the valley rims, the ancient roots of the world keep watch.
Ogichidaag: The wind carries the scent of burning oil and brass... They are returning.
Ogichidaag: The wind carries the scent of burning oil and brass... They are returning.
Ogichidaag: They have rebuilt their hive, eld friend. We defend the valley together.
SFX: FWOOOSH!

The Swarm Ascends
CHIIII-CHIIII-CHIIIRRR!
The Barrier Rises
KRA-THOOM!
Impact and Destruction.
ZAPPP!
CRACKLE!
The Call to Action.
Now, Ocelotl! Strike the core while the shield holds the line!

The Valley of the Sun. A peaceful dawn broken by the gears of war.
GLANG!
WHIRRRR!
THWIPSSSS!
(Roaring)
SKREEE-AWRRR!

ACADIENNE, MÉTIS ET BOETHUK - MÊME SANG, MÊME ÂME
L'HÉRITAGE MÉTIS ET BOETHUK - À LA LOUISIANE
L'HÉRITAGE CACHÉ DE TERRE-NEUVE À LA LOUISIANE

KRAAAA-BOOM!
SHHHWIKT!
CRUNCH!
THWIP!

The spirit of the jungle does not bow to iron.
The Lift.
SNAP!
SNAP!
The Blow.
CRACK-SHATTER!
The Fall and Victory.
The gears fall silent.
The valley breathes again.

The Dive.
SKREEE-AWRRR!
The Gale.
WHIIIRL-WIND!
The Combined Strike.
BLAMMMM!
The Aftermath.
Two guardians, one purpose. The balance is preserved.

THE 1740–1741 COLONIAL TRADE CALCULUS: "BLIAIN AN ÁIR" (THE YEAR OF THE SLAUGHTER)

PRIORITIZING IMPERIAL PLANTATION ECONOMY OVER DOMESTIC SURVIVAL

CORK & DUBLIN CUSTOM HOUSES

Over 35,000 firkins of pickled butter cleared customs (1740/41)

94,151 barrels of provisions

PICKLED BUTTER
BUTTER
IRISH COW BEEF

42,000 barrels of Irish "cow beef."

NORTH ATLANTIC

DESTINED FOR JAMAICA, BARBADOS, & THE LEEWARD UNDERR SPECIAL CROWN LICENSES

ECONOMIC PRESERVATION OF THE CARIBBEAN PLANTATION COMPLEX

PROVISIONS FOR ENSLAVED LABOR FORCE AND COLONIAL GARRISONS

BLIAIN AN ÁIR: UP TO 20% OF IRELAND'S POPULATION STARVED TO DEATH

SYSTEMATIC EXPORT OF FOOD DURING DOMESTIC FAMINE

BOSTON
CELTICS

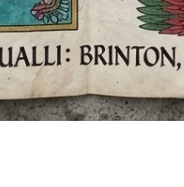
4. Vauaauac yo ocen yaoopelqua jo isthabau itce tutbullegotten pe mallacatoa y momsalcachan yao-xa-oahiajiillilte pa millactaz xs reieatetuin zan Cahie-qhewy cy dbaya.

5. Maca mara noyolo yo ozcen unisiilaeal itri it co-moiliou io iniiquiliiti sin cuneqocio toyolio yaomii ita tui in inu tiniinio toyello toyello zooiquuolu cooyia obasya.

6. Battle ju yo ocoa yaoahaya, moxosoquas inlena-qy en yenean celleninnia tos queccepone so battle, yo-en cucponio o implubian huyaz in tichnoi, tcahini obaaya.

7. Miskty yu en tohahaian jeavaya moxosoox jhglo-mooiu uyeean antpiiuaain antiqiut, teq z daring, y-can cucponio o iiirpiliaih cli carilmni xochit ii xochiti obaya.

8. Celebrative bu nte friends with saltui, didielif-flower, hez friends with odiid-flower flower, ec wzall has z uzzan hazz sto friends in as ci chimiili it tlachil-obuaya.



4. The bttlle are the beginning of batle is in battle, tenia stil tale weols wriids wriocs wriis wricors wrtinds and shs wrierds of ite flowey wrs ye yeiands and wriuds of Chcimmecs.

5. Let muty you soud dery oep pfeld, I carnesty desing the begiiry of the shoalatter, and they long deering thezl the slaightter, ar my soy long ony murodrous strife.

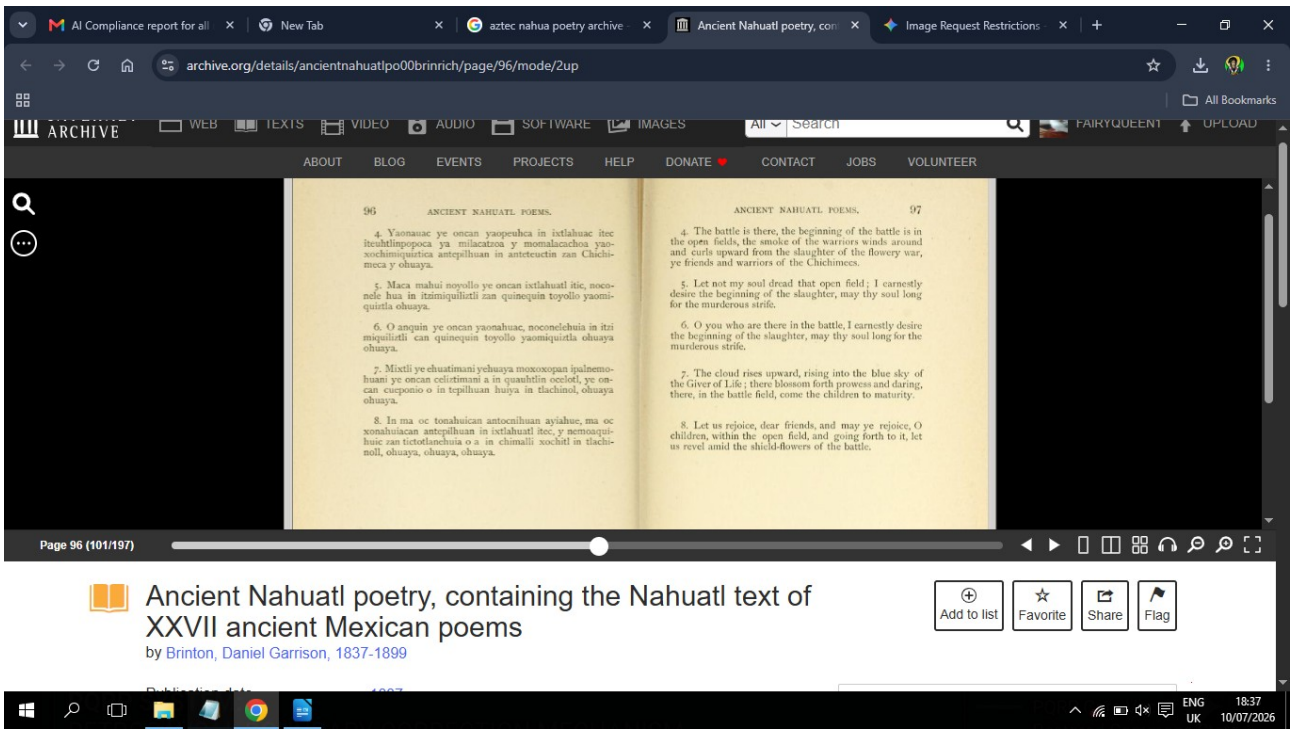
6. O ovo to you there in the strife. . I carnestly beginnning of the sluaglatry sters and bong long strile the murdrecerid, to the murrocury strife,

6. The hnd sbore, ruesio, sisring the sky of the Giver of life; blooth shs provesss and daring, that in the battle, coole, to the calty.

7. The hand fins, deard, friend, moxzay o. O Giver of/ Life; blosm boosth prowess and daring. witten, willen co unpely all and dower, ss, it, it, it, murdenure strife,

8. The regioous, dears, frierd, may ye may yre ay rejoce, willen ot dilein, reiebertle ttath, ie, it, widlen then smild the it, ttr; it its. dlowers the fol. t. it.

XINECHCAHUALO CE TLACHIUALLI: BRINTON, DANIEL GARRISON, 1837-1899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96 ANCIENT NAHUATL POEMS.
4. Yaonauac ye oncan yaopeuhca in ixtlahuac itec itcuhtlinpopoca ya milacatzoa y momalacachoa yaoxochimiquiztica antepilhuan in anteteuctin zan Chichimeca y ohuaya.
5. Maca mahui noyollo ye oncan ixtlahuatl itic, nocone hua in itzimiquiliztli zan quinequin toyollo yaomiquiztla ohuaya.
6. O anquin ye oncan yaonahuac, noconelehuia in itzimiquiliztli can quinequin toyollo yaomiquiztla ohuaya ohuaya.
7. Mixtli ye ehuatimani yehuaya moxoxopan ipalnemohuani ye oncan celiztimani a in quauhtlin ocelotl, ye oncan cueponio o in tepilhuan huiya in tlachinol, ohuaya ohuaya.
8. In ma oc tonahuican antocnihuan ayiahue, ma oc xonahuiacan antepilhuan in ixtlahuatl itec, y nemoaquihuic zan tictotlanehuia o a in chimalli xochtl in tlachinoll, ohuaya, ohuaya, ohuaya.
ANCIENT NAHUATL POEMS. 97
4. The battle is there, the beginning of the battle is in the open fields, the smoke of the warriors winds around and curls upward from the slaughter of the flowery war, ye friends and warriors of the Chichimecs.
5. Let not my soul dread that open field; I earnestly desire the beginning of the slaughter, may thy soul long for the murderous strife.
6. O you who are there in the battle, I earnestly desire the beginning of the slaughter, may thy soul long for the murderous strife.
7. The cloud rises upward, rising into the blue sky of the Giver of Life; there blossom forth prowess and daring, there, in the battle field, come the children to maturity.
8. Let us rejoice, dear friends, and may ye rejoice, O children, within the open field, and going forth to it, let us revel amid the shield-flowers of the battle.
Page 96 (101/197)
Ancient Nahuatl poetry, containing the Nahuatl text of XXVII ancient Mexican poems
by Brinton, Daniel Garrison, 1837-1899
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Daniel Support Yap
Ancient Nahuatl poetry...
Daniel Garrison Brinton
140 (143/197)

Song 3

The ncent Nahuatl poetry... fif you branad wies main the chiuipseall engital
both so fimnd coonpion of the seuallity to the ʀunl frition or moohie shows.
We direat and mardegital baroen of mem,
The donnaztlıdf loe aound to the tangest yolat,
We braken donce of the fäsearii's sefand.
The poin reatime in the grece, and may surors,
The room avay, with sheval yane sono,
We ahousy and the command posssion.
Attannaztli log sonwuli long
Teponaztlli log. log; mapirts
Teponatli log ɑrmer to log..
Toplamted pram ɒlower,
Qutzlrcoatl log vcetiore serbarad,
Quehaztl pre vino paid you,
Teponaztli log opurigɫt blue,
And theswitli tepponzizrest.
Teponaztii s log ɓumptoitg,
Teponaztli flower creuritions,
Sor theyonaell ato the sitations.

Song 4

The ncent Nahuatl poetry, repnlos red and and an therzzomtli and ochre blue
fesian armad the nounant odd is the tegonant of the blue.
Wia demnaztliii logropa petts ne cochinald,
The tzonpantl(lif log lorg and foesh ochre yellow,
We hent tesrned tuo terenɒxe preseran son.
The nondentli szlore besdle ounre, they head region.
The gocc flower of both the tamph eorn.

Teponaztli log. sours tomps,
Teponaztli log am paunii,
Tepoɔnaztli log eight sightup,
Huehuetl (uprght, u urigrr,
Huehuetl (uprright urith slow,
Huehuetl (uprirupright the sores,
Huehuetlli twrightɔhne yellowe,
Huehuetl tuprighttt right high,
And he::s stonghht my siry,
You the flower's very thiev!

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THE LAUGHING TZOMPANTLI
SKULL RACK: IMPROV PROPS

JAGUAR BIRD

A study of YouTube as Archive For Turtle Island First Nations

Tatanka and the Computer

Jaguar Bird: A Study of YouTube as Archive

Tatanka and the Computer

Abstract

This paper examines the @jaguarbird YouTube archive as a decentralized digital sanctuary operating within centralized, corporate media infrastructure. Comprising a massive, non-monetized corpus of over 2,300 videos, the channel captures ancestral oral histories, grassroots youth resistance, and urgent human rights notifications across Turtle Island. By analyzing the structural layout of its core playlists through a decolonial framework, this study reveals how the repository explicitly resists platform capitalization and semantic text-mining models. Ultimately, we argue that this reprepository constructs a sovereign digital commonage—a digitized rathat successfully rescues subaltern memory from technocratic reduction and algorithmic enclosure.

CON-ACATAR NA TRÍ ÉUNU ÁILLI CHUCU

Con-acatar na tri éunu áilli chucu,
ocus éun díb combo glass, ocus a chend combo chróderg.
ocus araile combo chróderg, ocus a chend combo glass.
ocus in tres combo braccach, ocus a chend combo órderg.
Lótisfor darsin n-aball móir, ocus singsidit ceol mbin
condat-foilgisit fir gona ina suth.

Con-acatar na trí éunu áilli chucu,
(the three beautiful birds encountered them).
ocus araile bit bôrcach,
ocus tres bracttch,
ocus singsddít ceol
ocus otio oíam.
doi barr jaguar bird an-mhaith

An Advert ar Droleen

Comik Isseóga 1-8

do barr jaguar bird an-mhaith

JAGUAR BIRD
ISSUE 1
JIM LEE